



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Verily We sent Noohan ¹ (Noah) to his people that warn ^[you^s] your ^t people, from before that (betides/ eventuates) ^x them a painful torment.	إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾
2. Said [he]: O, my people verily I am for you ^b natheeron (iterative warner) manifest.	قَالَ يَنْقُومِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾
3. That let-you ^z worship Allah and ettaqobo (let guard you ^z against the displeasure of Him) and let-obey you ^z [me] ² .	أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ﴿٣﴾
4. [He] forgives for you ^b of your ⁿ offenses and delays you ^b to ajalen ³ (term-limit) musamma ⁴ (that which is designated and/or named); verily Allah's ajala (term-if it ^x came not (to be) delayed [it ^x] had you ^c [were] know you ^z .	يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنْ أَجَلَ اللَّهُ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾
5. Said [he]: my Lord; verily I invited my people nightly and daily.	قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾
6. Then not augmented them my invitation except a fleeing.	فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾
7. And verily I, everywhen I invited them to forgive them [You ^s], they ^z made/emplaced their fingers their ears and istaghshan ⁵ (affirmably overlaid they ^z) their garments and they ^z persisted and istekbar ⁶ (they affirmed their ⁿ prideful haughtiness) istekbaran ⁷ (affirmable prideful haughtiness).	وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبُعَهُمْ فِيْ آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾
8. Afterwards verily I invited them openly.	ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾
9. Afterwards verily I proclaimed/unfolded for I concealed for them israran ⁸ (absolute concealment).	ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾
10. So I said: let-see you ^z your ⁿ Lord's forgiveness ⁹ , He [was] Ghaffarn (Ever/ Stout Forgiver).	فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

¹ Allah's messenger Noah is the first messenger from Allah to the mankind. There is interesting story about him in a as he discusses Ayah 14 of (S7:14)!

² The letter “ن” in “أَطِيعُونَ,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “إني.” The speaker's pronoun “ي” in “أَطِيعُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

³ The word “الأجل” means term-limit, see اللسان!

⁴ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named!

⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

⁷ The word “istekbaran” = “استكباراً” does not have an exact English equivalent per se! It is, masculine, subjective noun, meaning: affurance-of-self arrogance. Hence, we transliterate and parenthetically explain!

⁸ Ibid, except for “إسراراً”!

⁹ The word “استغفروا” = “اطلبوا الغفران” = “you^f seek forgiveness!” In English there is no seemly way to say: “استغفروا” per se! So I settled for saying: “you^z seek forgiveness!”

11. Sends [He] on you ^b the Heaven ^w abundantly	يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مَدْرَارًا ﴿١١﴾
12. And [He] supplies you ^b by possessions and sons and [He] makes for you ^b gardens ^w and [He] makes for you ^b rivers.	وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾
13. What(is)for you ^b not fear ¹⁰ you ^z for Allah a	مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾
14. While ¹¹ qad (already and affirmatively) [He]created (in) phases.	وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾
15. Have not seen you ^z how created Allah seven Heavens ^w ttebaqan ¹² (in tiers/superposing).	أَلَمْ تَرَ أَنَّا خَلَقْنَا السَّمَاءَ سَبْعَ سَمَوَاتٍ طَبَاقًا ﴿١٥﴾
16. And [He] made the moon ^x in them ^{y13} an illumination ^x and [He] made the sun ^w a lamp ^x .	وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾
17. And Allah sprouted you ^c from the Earth ^w (absolute-sprouting).	وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾
18. Afterwards [He] returns you ^b in it ^w and ([He] emerges/produces you ^z) ekhbrajan ¹⁵ (absolute emergence).	ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ﴿١٨﴾
19. And Allah made for you ^b the Earth ^w (as) a carpet/an expanse ¹⁶ .	وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ سَاطًا ﴿١٩﴾
20. To thread you ^z of it ^w paths fejajan ¹⁷ (spacious-valley).	لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾
21. Said Noohon (Noah): my Lord, verily they disobeyed me, and ettaba'ao (closely-followed they ^z) whom ^p not augmented him his possession and his children except a loss.	قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾
22. And machinated they ^z a machination kubbara	وَمَكْرُوا مَكْرًا كُبَرًا ﴿٢٢﴾
23. And they ^z said: assuredly let-not leave [you ^q] aa'lehata ^w (deities) ^w and assuredly let not leave [you Waddan, and nor Suwa'an, and nor Yaghotha and Ya'ooqa and Nasra ¹⁸ .	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾
24. And qad (already and affirmatively) they ^z many/much and not [You ^s] augment the	وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ

¹⁰ The word “ترجون” from “رجا” meaning: *feared*! But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان!

¹¹ The “و” in this *Ayah* is *adverbial* “و” hence “while,” see إعراب القرآن، لمحمود صافي!

¹² The word “طباقا” is “حال”= adverbial! But since in English there is no adverbial equivalent for “tier/superposing” so I transliterated! Additionally, The word “طباقا” is an epithet, i.e. an *adjective* bearing multiple meanings: (1) plural: for طبق (“جبل و جبل”) or plural for طبقة like (“رقبة و رقاب”), and (2) an infinitive noun for إطباق See الدر المصون لـ “أحمد الحلبي”!

¹³ Some *Arabic linguists* say that the locution “فيهن”=“in [she-]them” is by way of *figure of speech*! Such as: one who saw a few *Americans* and said: “I saw the *American*!” What he saw was some *American* not all of them!

¹⁴ The word “نباتا”= “absolute sprouting” is “اسم مفعول مطلق، نيابة عن اسم مطلق”= *infinitive objective noun* instead of *infinitive noun*! See إعراب القرآن، لمحمود صافي!

¹⁵ Ibid! Only here it is with respect to “emergence”!

¹⁶ That is to say a vast expanse to inhabit and spread in it! And the word “بساط”= “carpet” is also a *figure of speech* for “التكريم”، that is by way providing bounteous hospitality, generous dwellings as well as extending ennoblement to the sons of Adam, as so stated in the *Ayah*: “And laqad (verily, already and affirmatively) karrama (had bestowed generosity and ennoblement) We Adam’s sons!” (S17:70).

¹⁷ The word “فجاج” (also “فجاج” with dhamma or kasrah on the “ف”) means wide open valleys, i.e. not “passes,” as “passes” suggest narrow gaps between mountains, according to the dictionary definition!

¹⁸ All the names: Waddan, Suwa’an, Yaghotha, Ya’ooqa and Nasr are idols which the pre-Islamic Arabs were worshipping! Such idols were figures of good people for which those Arabians thought by worshipping such figures, that such worship will enable those people to intercede for them with Allah!

(injustice-doers) except a misguidance/waste.	الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾
25. From when ^o their offenses ^w /inequities ^{w19} (<i>had</i> drowned they ^z then (<i>had been</i>) admitted they ^z in Fire ^w ; then not they ^z found for them of lesser than/without Allah succorers.	مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾
26. And said Noohon (Noah): my Lord let-not ²⁰ leave [You ^s] on the Earth ^w of the disbelievers a	وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾
27. Verily You ^g <i>en(if)</i> [You ^s] leave them ²² (<i>shall</i>) they ^z Your ^t <i>eba'da</i> (<i>worshippers/submitters/laves</i>) and beget they ^z except a <i>fa'jeran</i> ²³ (<i>religious-cover-ripper</i>) ^x <i>kaffaran</i> ²⁴ (<i>resolutely disbeliever^x/ingrate^x</i>).	إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾
28. My Lord:let-forgive [You ^s] for me and for my begetters (<i>parents</i>) and for whoever [<i>he</i>] entered house (<i>as</i>) a believer and for the he-believers and she-believers and let-not [You ^s] augment the <i>dha'lemeena</i> (<i>injustice-doers</i>) except <i>tabara</i> ²⁵ (<i>an utter bane/damage</i>).	رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

¹⁹ There is “خطيئة” and “خطيء” both are “inequities” committed *intentionally* and therefore are *sins*! So, “خطيئة” in “خطياتكم” is *feminine* and *singular*; and “خطيء” is *masculine* and *singular*!

²⁰ The word “let” here, denotes and connotes the *imperative of expressing a request*!

²¹ The word “ديار” is of “فيعال” not “إفعال”. Thus, “ديار” is an *inhabitant* or *habitant*, and *not intensive noun*! If it were *intensive noun* it would have been “أدوار كقوال” See الراغب!

²² That is let them on the Earth!

²³ The word “فاجر”= “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open! So when the ripper of religious cover rips off such a cover he *exceeds* the bounds! See الراغب for the word “فاجر”

²⁴ The word “كفار” paralleling “فعل” hence to *intensify* “كفار” it is prefixed as “resolutely ingrate!”

²⁵ The word “تبارا” is an *infinitive noun*=“إسم مصدر، انظر أعراب القرآن لـ محمود صافي” therefore implying intensity; hence “utter” to indicate such intensity!